









A dark, vertical, textured surface, possibly a book cover or a piece of wood, showing signs of wear and discoloration. The texture is grainy and uneven, with some lighter patches and darker streaks. The overall appearance is aged and worn.



Rev. W. B. Kilmer, Lakeland, Fla.	\$ 7.00
W. J. Jackson, Deland, Fla.	5.00
G. W. Dabney, Leesburg, Fla.	5.00
B. C. Gibbs, Tallahassee, Fla.	3.25
A. Hammond, Concord, Ga.	1.25
C. S. Smith, McCall, N. C.	2.00
F. B. Burnett, Matthews, N. C.	4.50
J. Jackson, Deland, Fla.	6.00
J. W. Williams, Asheville, N. C.	3.00
S. B. Brown, Micanopy, Fla.	5.00

## EASTERN DAY RETURNS FROM THE VIRGINIA CONFERENCE.

Rev. J. P. Miller, Paris, La.	\$ .60
Daniel Allen, Memphis, Tenn.	4.00
W. E. Puryear, Arlington, Va.	1.00
C. G. Diggs, Arlington, Va.	4.00
J. S. T. Gilmore, Franklin, N. C.	3.00
A. G. Smith, Hamlet, N. C.	2.00
B. A. Hill, Union Ridge, N. C.	1.00
C. P. Beaufort, Calhoun, S. C.	2.00
T. W. Hampton, Ashwood, S. C.	2.00
D. E. Asbury, Memphis, Tenn.	2.40
M. L. Ford, Shelbyville, Tenn.	4.00
N. W. Wood, Union City, N. C.	1.25
E. N. Burton, Chatham, N. C.	5.16
C. S. Bowman, Dickson, N. C.	1.50
J. Valentine, Paris, La.	1.50
D. W. Wells, Prospect Station, N. C.	4.30
T. W. Hatcher, Madison, N. C.	1.77
Mrs. M. A. Grant, Cleveland, N. C.	2.00
B. A. J. Nixon, Shelbyville, Tenn.	1.00
C. E. Bright, Woodbury, N. C.	10.00
M. G. Wright, Beach Grove, N. C.	1.00
Thomas Yancy, Elmfield, N. C.	1.35
W. A. Farrow, Leggett, N. C.	1.12
W. A. Lewis, Quilo, N. C.	1.12

## EASTERN DAY RETURNS FROM THE WEST VIRGINIA CONFERENCE.

Rev. R. H. Coleman, Winchester, Va.	\$ 3.00
Rev. M. C. Harris, Madison, Boone county, W. Va.	1.00
A. Slaughter, Weston, W. Va.	2.00

## Notes from the Fort Valley District.

Fort Valley, Ga., April 19, 1897. Editor Voice of Missions: The sixth session of the Fort Valley District Conference concluded a most successful session at Butler, Ga., March 24, 1897. Rev. F. F. Boddie presiding. We had a distinguished visitor with us, Rev. W. Newman, P. E., of the Columbus district, who preached a thoughtful and soul-stirring sermon. The following churches were represented: Tallapoosa, Fort Valley, Howard, Culloden, Series, Greenville, Prattburg, Philadelphia, Wellburn Hall, Butler and Rock, with the following Missions: Whitewater, Reynolds, Mount Olive, Garden Valley and Fort Valley. The brethren handed in excellent reports, which were highly appreciated.

We found at the close of the conference that our financial reports were twenty per cent in advance of last year. During the meeting we had impressive sermons by the following brethren: Revs. D. J. Lawrence, J. D. Davis, L. L. Reynolds, E. C. Russell, F. J. Reeves, W. H. Johnson and Rev. Swindlow, from the South Macon District, who preached an excellent sermon on Saturday morning.

During the district meeting we obtained six subscribers to THE VOICE OF MISSIONS, three to the "Southern Recorder" and two to the "Christian Recorder." All of the local preachers and churches in our district have complied with the law of subscribing for our literature. In fact, we are moving along in the Fort Valley district on all lines. Speaking of our mission work, we have built up four mission churches this year.

We had a grand time on Easter day. The Fort Valley district is far in advance of last year on its financial reports for missionary purposes. We raised about 60 per cent more this year than last year.

No stone was left unturned to make our Easter day reports second to none. One of the appointments that raised only \$1.00 last year, raised \$7.42 this year, and another that raised only \$5.00 last year, raised \$10.00 this year.

This goes to show the rate of advancement in which we are moving along in the "Fort Valley District. Fraternally yours, F. F. BODDIE.

## Morris Brown College.

The commencement exercises of Morris Brown College will be held from May 27th to June 2nd, inclusive. May 27th and 28th, oral examinations in all departments. May 28th, 8 p.m., president's reception. May 30th, 8 p.m., baccalaureate sermon by President James M. Henderson. June 1st, 8 p.m., oratorical contest and concert. Orators: Charles S. Harper, "90," Sparks, Ga.; Roseborough, "90," Catbath, Ga.; Andrew J. Johnson, "90," Thomasville, Ga.; Robert L. Pope, "90," Athens, Ga.

Essayists: Albertina H. Halsey, "1900," Americus, Ga.; Selena A. Kendrick, "1900," Columbia, Ga.; Hattie D. Jackson, "99," Columbus, Ga.

June 2nd, 10 a.m., commencement. June 2nd, 8 p.m., annual meeting of the Trustees Board.

The graduates this year is Miss Mary Gholikely, of Augusta, Ga., from the normal department.

The closing exercises will be held at Bethel A. M. E. Church.

The curriculum of the college has been greatly enlarged and now provides for ten distinct courses. The fall term will begin Sept. 1st.

## Notice—Missionary Ladies.

The Pittsburgh Conference Branch Women's Mite Missionary Convention will convene at Bethel A. M. E. Church, Williamsport, Pa., July 1, 2, 3 and 4, 1897.

## EASTERN DAY IN AFRICA.

## Grand Exercises and Service.

## Loyal Missionary Observance of Easter.

## Sierra Leone Conference True To The Old Church.

## Speeches, Dialogues, Sermons, Etc., Etc.

## BY REV. F. G. SNEED, A. M., PRESIDENT, SIERRA LEONE.

## RE. REV. BISHOP TURNER, ATLANTA, GA.

## DEAR VENERABLE AND VENERATED FATHER: May the richest blessings of our Heavenly Father attend you!

With us Easter, 1897, was a glorious day. For weeks it had been looked forward to with the highest possible interest by all our members, Pastors and friends. In all our visitations special emphasis and directions had been given for its observance, and its claims were pressed home to the hearts of all the people as one of the greatest of our national days. The local benefits to be derived by the Sierra Leone Conference was at once seen and appreciated by all, and so great enthusiasm was awakened for its proper observance, Auxiliary Parent Mite Missionary Societies had been organized, and all placed to work.

At Magbely the Sarah Gorman Parent Mite Missionary Society was organized with a good membership with the following officers: President, Sister Zinner; Vice President and Treasurer, Sister Wilson; Secretary, Rev. C. W. Cole, pastor.

At Bethel Church, Scarcies River, an excellent membership is at work with the following officers: President, Sister Ruffin; Vice President, Sister Davis; Treasurer and Secretary, Sister J. J. Coker.

At Rotumba a membership of 15 sisters are striving to excel all others in the Conference. Faithful are its officers and loyal to their church. They christened themselves the Mite Bishop Campbell's Parent Mite Missionary Society.

President, Mrs. Jane E. Roberts; vice president, Mrs. Sallie Deering; secretary, Brother S. L. Hunter; treasurer, Sister Moore. Elder Decker's church in Freetown has an old and very strong and vigorous missionary society, called the "Dorcas Missionary Association."

The officers are: President, Sister Phoebe Williams; vice president, Sister Ann Lee; secretary, Sister George D. Decker; treasurer, Sister Mary Thomas.

Many of its faithful sisters are members of other denominations, but they are all a unit for the extension of the Kingdom of God on earth.

Since I addressed them, at their special invitation, and they were stirred to do their best for Christian Missions among the heathens in the outlying districts.

On the occasion of the visit of Rev. Dr. W. H. Heard, to the Sierra Leone, I took special advantage of the morning hour in a ten minutes' stirring appeal to rekindle that good people to make Easter the greatest occasion of the year: All honor to them! They did it; they kept their word.

Before 10 o'clock Easter day the Church was crowded from pulpit to threshold. Every foot of space was filled with chairs and benches to accommodate the thronging throng.

A hush, a hush, a hush, as the pastor New Zion A. M. E. Church, and Rev. L. G. Davis of Clines Town Mission conducted the beautiful Wesleyan Ritualistic services, which were rendered perfectly by the vast assembly.

The music as conducted by Brother Brown, the organist and chorister, was entrancing. The floral decorations over the large photographs of the Bishops of the African Methodist Episcopal Church, added a grandeur to the scene which beggars description.

Your humble President Elder assisted by the Holy Ghost, delivered the Easter sermon. Five united with the church and three were fellowshiped into full membership. The holy communion was administered and the morning service closed.

At 3 p.m., the grand Easter concert came off. "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Jonathan—Well, my grand friend, somehow or other we always meet. What's up this afternoon?

Arthur—Easter celebration, old fellow, something like our Children's Day last, but with very slight difference. One has reference to the Church and the other to Sunday school.

Jonathan—Yes, I would have given you the trouble of going over the grounds for explanation; but the opening speech has thrown a great light on the object. But how many times a year does this occasion take place?

Arthur—Once a year, of course, as all other events. You know, this being the first celebration of its kind in this church, makes it rather strange to you. But your determination to make it a point to have it celebrated every year—Easter time of course.

Jonathan—I find, Arthur, that your church, like my Church, goes in a great deal for fast days and other Church observances, but very few have a very little difference between our Protestant Episcopal Church and your African Methodist Episcopal Church. I feel quite at home.

Arthur—Yes, Jonathan, we observe those fast days which the Christian Church recognizes, but take very little care to guard against Popish observances, such as "praying to saints," "kissing Mary's toes" and other such childish follies. Apart from these we are all right.

Jonathan—That's very good; but do you raise money on Easter, too?

Arthur—That's number two, old boy. This day is Missionary day. The Missionaries are looking up to us earnestly for their support. And every farthing collected today will go to help them in their noble work.

Jonathan—That's a noble idea. Must be paid out to pay their voyage out and we must supply them with all the necessities necessary to keep up lives and to run the work.

Jonathan—Thank you, my dear friend. You have given me all the information I want. I am going to make for me to keep you standing. Shake my hands. I wish you all success. Success to your grand Presiding Elder! Success to your devoted pastor, and success to the officers and members.

Arthur (puts hand round his neck)—Thank you, old fellow, for your good wishes.

MISS JANET—Well, Miss Eliza, I am so glad to accept your invitation to this meeting. Well, what is all this fuss about?

Miss Eliza—About Easter, my dear. It is a great pity you do not know the importance of this day, and you must not blame us if we are fuss about it.

Miss Janet—Subject, do give me some light on the subject, as you well know that I'm curious to know everything.

Miss Eliza—The Christian church throughout Christendom celebrates this day as the anniversary of the resurrection of our Saviour from the grave to which every Christian looks as the beginning of the great work of human redemption. So you see how important the day is to the church.

Miss Janet—But you talk of Missionary gathering, as I could see from the august assembly this afternoon, and a noble chairman sitting at the head to preside over its business and more, and surrounded by the bright faces of young men, whom the colony looked upon as the intellectual men of the day. What is this?

Miss Eliza—Well, my friend, you must understand that the Mission work and Easter are inseparable. Before our Saviour ascended to heaven, He instructed His disciples to "go into all the world and preach the gospel to every creature," and it is all but certain that whenever Easter comes to remind the church of their duties to the heathens. So the African Methodist Episcopal Church makes a gathering at Easter remind her members of their duty. Hence this gathering.

Miss Janet—Ha, ha, ha, but collection follows this business, on a Sabbath day, don't you hold me? Missionary gatherings without money has something to do with it?

Miss Eliza—For shame dear to hear you talk like that. Money is either consecrated or unconsecrated. Easter money is consecrated, because it is for a very noble and useful purpose. You don't think these pictures around you cost money. Don't you think we could not send out Missionaries to preach the gospel without money. Don't you think that it cost the devoted Pastor of this Church a great deal of money to build this Church. Pray, look at your dress even. I decline saying more.

Miss Janet—Thank you, Miss Eliza. You may think I am provoking you or wearying your patience. Believe me by the Holy Ghost, delivered the Easter sermon. Five united with the church and three were fellowshiped into full membership. The holy communion was administered and the morning service closed.

At 3 p.m., the grand Easter concert came off. "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

Rev. Geo. D. Decker is a hero. He sang, "Parks" programs did not reach us. We can never forgive him for so soon forgetting that Sierra Leone has some interest in the A. M. E. Church. So we made our own program. Rev. Geo. D. Decker is a hero.

A Mission boat is one of my great needs. Pray for my loved ones at home, and cheer my lonely wife. Faithfully, for yours and African Methodist Episcopal Church, F. G. SNEED, A. M. E. Office, Freetown, Sierra Leone, Africa.

## DUNLAP ON AFRICA.

## FOUND WHAT?

VOICE OF MISSIONS: Well, I have found the great secret that our people have been looking for, for the last 25 or more years.

I, myself, confess that I have been looking for it for years, but thanks be to Almighty God, I have found it no longer with me; and as I love my people above all people (naturally so, you know), I am going to let them have it.

I have been a secret keeper all my life, and now I have one of the greatest secrets of the world. I am going to keep this secret as long as I can, until all our people know it. Rev. D. E. Johnson's open letter to Bishop Turner in 1892, put me to searching afresh for this great secret. In searching, I have found far fewer things of vast importance ever, have a sudden occurrence, but they are the result of long, weary years of patient application and deep meditation upon the subject matter, submitting same to counsel, for without counsel, purposes are disappointed, but in the multitude of counselors, there is wisdom. (Prov. xv, 22), even then, one often misses it. But I have found it; and you must have it, or it will fester within my bosom.

For many, many weary years our people have been looking and waiting for a good opportunity to return to Africa, the home of our forefathers, but the fare by way of Liverpool, England, or Hamburg, Germany, was too great to undertake.

But a plan has been tried with but little success. What was the reason for rejecting the Darwinian theory respecting man's origin? (1). As to the difference between the soul of a man and that of an animal? (2). As to the difference between the soul of a man and that of an animal? (3). As to the difference between the soul of a man and that of an animal? (4). As to the difference between the soul of a man and that of an animal? (5). As to the difference between the soul of a man and that of an animal? (6). As to the difference between the soul of a man and that of an animal? (7). As to the difference between the soul of a man and that of an animal? (8). As to the difference between the soul of a man and that of an animal? (9). As to the difference between the soul of a man and that of an animal? (10). As to the difference between the soul of a man and that of an animal? (11). As to the difference between the soul of a man and that of an animal? (12). As to the difference between the soul of a man and that of an animal? (13). As to the difference between the soul of a man and that of an animal? (14). As to the difference between the soul of a man and that of an animal? (15). As to the difference between the soul of a man and that of an animal? (16). As to the difference between the soul of a man and that of an animal? (17). As to the difference between the soul of a man and that of an animal? (18). As to the difference between the soul of a man and that of an animal? (19). As to the difference between the soul of a man and that of an animal? (20). As to the difference between the soul of a man and that of an animal? (21). As to the difference between the soul of a man and that of an animal? (22). As to the difference between the soul of a man and that of an animal? (23). As to the difference between the soul of a man and that of an animal? (24). As to the difference between the soul of a man and that of an animal? (25). As to the difference between the soul of a man and that of an animal? (26). As to the difference between the soul of a man and that of an animal? (27). As to the difference between the soul of a man and that of an animal? (28). As to the difference between the soul of a man and that of an animal? (29). As to the difference between the soul of a man and that of an animal? (30). As to the difference between the soul of a man and that of an animal? (31). As to the difference between the soul of a man and that of an animal? (32). As to the difference between the soul of a man and that of an animal? (33). As to the difference between the soul of a man and that of an animal? (34). As to the difference between the soul of a man and that of an animal? (35). As to the difference between the soul of a man and that of an animal? (36). As to the difference between the soul of a man and that of an animal? (37). As to the difference between the soul of a man and that of an animal? (38). As to the difference between the soul of a man and that of an animal? (39). As to the difference between the soul of a man and that of an animal? (40). As to the difference between the soul of a man and that of an animal? (41). As to the difference between the soul of a man and that of an animal? (42). As to the difference between the soul of a man and that of an animal? (43). As to the difference between the soul of a man and that of an animal? (44). As to the difference between the soul of a man and that of an animal? (45). As to the difference between the soul of a man and that of an animal? (46). As to the difference between the soul of a man and that of an animal? (47). As to the difference between the soul of a man and that of an animal? (48). As to the difference between the soul of a man and that of an animal? (49). As to the difference between the soul of a man and that of an animal? (50). As to the difference between the soul of a man and that of an animal? (51). As to the difference between the soul of a man and that of an animal? (52). As to the difference between the soul of a man and that of an animal? (53). As to the difference between the soul of a man and that of an animal? (54). As to the difference between the soul of a man and that of an animal? (55). As to the difference between the soul of a man and that of an animal? (56). As to the difference between the soul of a man and that of an animal? (57). As to the difference between the soul of a man and that of an animal? (58). As to the difference between the soul of a man and that of an animal? (59). As to the difference between the soul of a man and that of an animal? (60). As to the difference between the soul of a man and that of an animal? (61). As to the difference between the soul of a man and that of an animal? (62). As to the difference between the soul of a man and that of an animal? (63). As to the difference between the soul of a man and that of an animal? (64). As to the difference between the soul of a man and that of an animal? (65). As to the difference between the soul of a man and that of an animal? (66). As to the difference between the soul of a man and that of an animal? (67). As to the difference between the soul of a man and that of an animal? (68). As to the difference between the soul of a man and that of an animal? (69). As to the difference between the soul of a man and that of an animal? (70). As to the difference between the soul of a man and that of an animal? (71). As to the difference between the soul of a man and that of an animal? (72). As to the difference between the soul of a man and that of an animal? (73). As to the difference between the soul of a man and that of an animal? (74). As to the difference between the soul of a man and that of an animal? (75). As to the difference between the soul of a man and that of an animal? (76). As to the difference between the soul of a man and that of an animal? (77). As to the difference between the soul of a man and that of an animal? (78). As to the difference between the soul of a man and that of an animal? (79). As to the difference between the soul of a man and that of an animal? (80). As to the difference between the soul of a man and that of an animal? (81). As to the difference between the soul of a man and that of an animal? (82). As to the difference between the soul of a man and that of an animal? (83). As to the difference between the soul of a man and that of an animal? (84). As to the difference between the soul of a man and that of an animal? (85). As to the difference between the soul of a man and that of an animal? (86). As to the difference between the soul of a man and that of an animal? (87). As to the difference between the soul of a man and that of an animal? (88). As to the difference between the soul of a man and that of an animal? (89). As to the difference between the soul of a man and that of an animal? (90). As to the difference between the soul of a man and that of an animal? (91). As to the difference between the soul of a man and that of an animal? (92). As to the difference between the soul of a man and that of an animal? (93). As to the difference between the soul of a man and that of an animal? (94). As to the difference between the soul of a man and that of an animal? (95). As to the difference between the soul of a man and that of an animal? (96). As to the difference between the soul of a man and that of an animal? (97). As to the difference between the soul of a man and that of an animal? (98). As to the difference between the soul of a man and that of an animal? (99). As to the difference between the soul of a man and that of an animal? (100). As to the difference between the soul of a man and that of an animal? (101). As to the difference between the soul of a man and that of an animal? (102). As to the difference between the soul of a man and that of an animal? (103). As to the difference between the soul of a man and that of an animal? (104). As to the difference between the soul of a man and that of an animal? (105). As to the difference between the soul of a man and that of an animal? (106). As to the difference between the soul of a man and that of an animal? (107). As to the difference between the soul of a man and that of an animal? (108). As



## LIBERIA DISTRICT CONFERENCE.

ELDER CURTIS LOVED—AFRICAN WORK GROWING.

## MINISTERS WANT BOOKS.

ELDER CURTIS LOVED—AFRICAN WORK GROWING.

Among the almost numberless ranks of our grand regiment, the beloved A. M. E. Church, too, in Liberia, Grand Bassa District, are marching steadily forward in the rear; though slowly, we are also bound for Zion.

We desire to give you some information about our District Conference, which took place on the 26th of February, with the Rev. S. C. Curtis, Presiding Elder, as our head presiding.

The Conference was convened at F. Buchanan in Bethel A. M. E. Church at 10 o'clock a. m.

The religious exercises were conducted by Rev. E. T. Lewis, pastor of that charge.

After the devotional exercises, the Presiding Elder addressed the Conference and informed them of their duties and also that of ordained ministers, local preachers, exhorters and officers in our churches, which was very touching to all present.

On motion, Rev. J. T. Cole was elected secretary and reporter to the Yearly or Missionary.

The roll called, and all present answered to their names, excepting Rev. S. A. White (sick); Brother John H. Bove, (distant).

The chairman called the Conference to order and proceeded to business and appointed the various committees.

The Rev. E. T. Lewis, pastor of Bethel A. M. E. Church, reported a lively progress on his charge, which was cheerfully received and approved, with \$1.85 collection from his congregation in aid of the District Conference.

The committee on various subjects agreed that their respective reports should be forwarded to the Conference on the following day.

The chairman asked: "Has this chapel, Bethel, any deed?"

"No," was the answer.

The reason having been explained, the Conference, on motion, appointed Brothers S. T. Gross, G. W. Eayre, C. H. Johnson as a committee to draw up the deed for the Bethel A. M. E. Church, Lower Buchanan, and Rev. E. T. Lewis, J. P. Lindsey, Brothers J. E. Johnson, L. A. Beck to draw the deed of H. M. Turner Mission Station, Harlandville.

On motion, the Conference adjourned until 7 o'clock p. m.

Amount collected from Conference members, \$3.76.

Doxology, and benediction by Rev. J. P. Lindsey.

NIGHT SESSION.

At 7 o'clock, in pursuance to adjournment, the congregation gathered to hear a sermon from Brother S. P. Gross, a licentiate of our church.

Brother A. P. Holt opened the services by living hymn on page 255, and prayer being offered, the preacher chose his text, 126th Psalm, 6th verse.

The discourse was soul-stirring. At the close of the sermon Rev. W. H. Prosser, of the Baptist Church, offered prayer which shook the very souls of sinners.

"Mercy" and "help, Lord!" could be heard from the lips of the congregation in every direction. Benediction by the preacher; Conference adjourned until 10 o'clock the next day; collection \$3.76.

2D DAY'S SESSION—MORNING SESSION, FEBRUARY 27TH.

The members of the District Conference reassembled in pursuance to adjournment at the hour of 10 o'clock p. m., Presiding Elder in the chair.

Religious exercises conducted by Rev. J. P. Lindsey, who gave out he hymn found on page 204, prayer offered, Scripture lesson, 35 Psalm; the roll called; all present but Bro. C. H. Johnson, who came just before the Conference proceeded to business.

The chairman called the Conference to order and proceeded to business.

Bro. S. P. Gross of Harlandville, forwarded his report on his new mission field, which was read before the Conference and showed that a giant work is now in operation at his station. He also reported that an Elder from the Baptist Church in America, lately immigrated to this country, has connected himself with the mission at his station. "At time will not allow me to give you his entire report this time, we will try to do so when we send you that of Revs. O. A. White and E. T. Lewis. The report was received with great joy and appreciation.

Next comes the examination of local preachers before their license is renewed. The brethren, as notified, did not fairly come up to the desired mark, therefore, they were advised to more studies in order to read the Bible always and purchase from the Publication Department such books as will help them in their calling, which they promised to the Conference to do, so that they may be able to stand the next examination. On these promises their licenses were renewed.

The chairman now called for the committee report on Presiding Elder support. This report did not contain full meaning, therefore, it was returned for corrections.

Lewis responded in his usual calm, but powerful manner.

The Conference recommended Bro. G. W. Eayre and A. P. Holt to go before the Annual Conference for admission.

The report of C. A. White by Rev. A. Redd to the Conference was read before the Conference, was received and approved.

Conference adjourned till 7 o'clock p. m. Doxology and benediction by the Presiding Elder.

Collection \$2.35.

NIGHT SESSION.

At the precise hour of 7 o'clock p. m. Rev. E. T. Lewis ascended the rostrum, lining hymn on page 149 and prayer offered. The preacher took his text from the 14th chapter of Exodus, latter clause of the 15th verse.

His discourse was logical and full of interest. At the close of the sermon Rev. A. Redd offered prayer. Doxology and benediction by the Presiding Elder. The meeting adjourned till next day 10 o'clock a. m.

Collection 70 cents.

2ND DAY'S SESSION—MORNING SESSION.

At an early hour, long before the speaker arrived, the chapel was densely crowded, as the doors of the Episcopal. Every one was over anxious to hear Rev. L. C. Curtis, P. E.

The opening hymn was sung, which was sung with pathos. Prayer offered by Rev. S. J. Smith.

After the reading of the Lord's Prayer, the Presiding Elder, found on page 363, which was sung with pathos. Prayer offered by Rev. S. J. Smith.

All candidates, old or new, for Local Preacher's License; all Superintendents of Sabbath Schools; all Teachers of Day Schools, etc., at least three delegates from each Official Board, and a Commissioner from each Women's Missionary Society are expected and hereby ordered to be present.

Address, A. M. E. Church, Rev. F. G. Snelson, M. A., Superintendent.

Bring all Easter Day Missionary money and as large a contribution according to your ability for the District Missionary Fund, and for current expenses.

Missionary Sermon—Rev. Geo. D. Decker, Providence A. M. E. Church, Freetown.

Sermon to Missionary Societies, Rev. J. J. Coker, Bethel A. M. E. Church, Manjary, Scarcies River, for Women's Convention.

S. S. Sermon, Rev. M. B. C. Collier, Mahloa A. M. E. Church.

Officers' Sermon—Rev. L. G. Davis, Chine Town A. M. E. Church.

Addresses on Missions, Rev. F. M. Stewart, Mahara A. M. E. Church; Bro. G. A. Jones, Kotoomba A. M. E. Church.

Educational Sermon—Rev. C. M. Cole, Magbelly, Allen A. M. E. Church, and Brother John C. Hanson, Rotin A. M. E. Church, Scarcies River.

The Native Convention of Timor people will occur Saturday at 9 o'clock a. m., May 1, 1907.

President—Hon. Charles Smart, Chief of Mahara.

Address—Our Native Schools, Brother E. S. Clay, of Robop, A. M. E. Mission.

Brother H. S. Chismann, Magbelly Church.

Brother Thomas Leigh Benkah (Snelson), Juvenile Missionary.

Addresses, "Missions in Our Lands"—King Bai Kompa, Sierra Leone Land, King Bai Inka, Scarcies Land, Chief Pa Suba, Magbelly Land, Chief Pa Kompo, Masimara Land, Chief Nemley Hannah, Quiah Land.

Music for the Convention will be rendered in Timne, as well as the Devotional Exercises.

Sunday School Convention will open at 4 o'clock Saturday afternoon.

All Sabbath School Delegates will then read essays.

The Sabbath services will be as follows: Sunrise Prayermeeting, Rev. L. G. Davis and Brother David Horton.

Love Feast at 7 a. m., Rev. G. D. Decker and Rev. G. W. Cole.

Sermon at 10 a. m. and Holy Communion, Rev. F. G. Snelson, M. A., P. E., and Superintendent A. M. E. African Missions and Rev. H. M. Steady.

General Sabbath School at 4 p. m., Rev. J. J. Coker and Brothers Clay, Jones, Hanson, Gooding and others.

Great Experience Meeting at 7 p. m. and Farewell Service at 8 p. m. by Pastors, Delegates, Commissioners and others.

One collection each day and at each service on the Sabbath. Everybody is invited.

The cause of Christian Missions is all that will be considered. We desire the entire meeting to be a glorious revival.

Bring your Bibles, Catechisms, Songsters and much prayerful consecration to Christ and His cause.

Faithfully your servant, F. G. Snelson.

African A. M. E. Office, Freetown, S. Leone, W. C. Africa.

HEROES FALL ASLEEP.

REV. C. S. DOWMAN.

DICKSON, TENN., April 24, 1907.

To The Yearly or Missionary.

Mr. Editor: Dear Sir—We beg space enough in your grand organ to speak to all the continents, for it travels the world over.

Truly "in the midst of life we are in death."

On the 27th of March, Brother Alexander Mitchell, one of the most vigilant and faithful members that ever graced the church, went to the Christian home beyond the sky. No trust of the church suffered at his hands. He executed the duty of Sunday school superintendent and trustee without fault. The messenger came and found him at his post.

March 30th, Rev. Joseph Nelson, of whom no tongue will speak but to praise, bade earth farewell and mounted the sky. He was 72 years old, 42 years a Christian, 32 years in the ministry, a member of the West Tennessee Conference, a father in Israel, a Christian, indeed.

March 24th, Presiding Elder Leo Mitchell closed our second Quarterly Conference, upon which we started a protracted meeting. The aborigines say that the church at this place has not been so abundantly blessed in 20 years as now. After 27 nights' siege, 35 souls arose from spiritual condemnation to walk with Christ in the newness of life; 40 yet lingering at the fountain to be made whole; 31 have taken the oath of allegiance under the A. M. B. banner.

Long live the grand and fearless old Voice of Missions. We will send her our Easter collection was \$6.16, sent to Rev. H. Blanton Parks, No. 61 Bible House, New York, April 19th.

Pray for us. I am in the cause of a great and matchless God.

## LETTER FROM AFRICA.

DIFFERENT TRIBES AND CUSTOMS. SOULS ADDED TO THE CHURCH.

Presiding Elder Snelson—His Ventures and Labors.

GOD SENT HIM TO SIERRA LEONE.

EDMOND VOICES OF MISSIONS:

I have great experience as to the manners and customs of different natives with whom I have been living and many of whom, under God, I have been instrumental in leading to the foot-stool of Christ for pardon. Many sought it and found it, and became members of his Church, and others have worked up their way to have. I am in grace today, having been made Elder of the Methodist Church in Liberia. Some of these men I have the great honor of receiving in the Church as probationers and nursed them until they received the first license to exhort from my hand. Well might Jacob truly say, "I am not worthy of the least of all the mercies and of all the truth which thou hast showed to thy servant, for with my staff I passed over this Jordan and now I am become two bands," and truly I am to trace my active Christian life from Lagos to Liberia, and from Liberia to Freetown, Sierra Leone, and from Freetown, the capital, to this here, my struggle with Magbelly, and of two which I have only used to hide the most delicate part of their persons; these are the characters of persons that are daily seen in the streets and rivers of Magbelly from sunrise to sunset. In such condition of labor in the vineyard of Jesus Christ, he cannot do anything to keep his eyes from the electric power which exists between the eyes and the daily objects of this place, the minds can be directed to Holy object and be chained to it, but how can one wish his eyes to become naturally blind in order to keep him from seeing the nudity of young and elderly persons in the town daily; surely if the sympathy of Christians abroad is aroused for the evangelization of Africa, so much so that the percentage of the money raised should be sent toward the evangelization of those who are yet sitting in this dark, benighted Magbelly country and parts adjacent, and I think that no less than a struggle to give to those devoted missionaries, who have forsaken homes and lands, and fathers and mothers, and wife and children, and the sweet comforts of home and friends and delivered themselves up to labor in the vineyard of Jesus Christ, with an eye single to God's glory.

The arrival of Presiding Elder Snelson in our midst is very opportune, so far as I can judge of him, though some persons may, perhaps, think it rather premature to say of a foreigner who has not been in a place long.

He is not a correct in their judgment. It is an apothem that coming events catch their shadows before hand. We have seen this in the life of Esau and Jacob, who, before their birth, have been struggling together to be found. Quite true, many and many look upon them so fearfully; libel them so unthinkingly that it seems as if they believed them to be the fates and furies; nevertheless there are those who know that these organizations recognize the G. A. O. T. as the all-father and men of every hue and clime as brothers. Thus, the 9th of March, was for a fraction here a gala day, and a day of deep thoughts. The Independent Order of Good Samaritans celebrated their anniversary in the church.

The order having come to the golden years of its existence, its shoots in every land rejoiced. Their thanksgiving service was held in the Wesleyan Church, and although it was at an hour when Phoebe was all warmth and host, the gathering was most comely one. The members of the church choir remembered to be there. It was full noon when the officers and members of both sexes in regalia of Future Progress Lodge No. 30, presided by the officers of the G. A. O. T. of this city, were met at the southeastern door of the church by the Rev. W. C. Geddler, who welcomed and conducted them up the nave to the chancel. Arriving there, he relieved the D. of G. A. O. T. as the altar table, ascended the pulpit and opened divine service. During divine office they were silent and subdued, seemed all devotion. The sermon, a very philanthropic one, was preached from I Cor. chapter xiii. After worship they went on parade, with music. Their procession was led by their W. G. M. C. H. C. Pastor. Then came the sisters, the P. D. bearing the gavel, D. of L. bearing the Bible, F. P. D. bearing water jar, and sisters following according to order. Then came the brothers; the W. V. C. bore the standard. Its watchwords are love, purity and truth. In its center is a triangle supporting the three modern cardinal virtues: temperance, fidelity and industry. Under the triangle on an equal plane stand names of the theological graces. After the standard came the W. C.; behind him the four arch supporters with their poles and following them the brothers according to rank. In the evening they held in the Wesleyan school hall a banquet. The hall was adorned with palm branches and the stars and stripes (the organization is American). During the banquet, although lively, their demeanor and attitude were beautiful; the order that prevailed gives the lie to the aspersion cast on the race by its detractors. The G. U. O. O. F. and its Household of Ruth took part with them—a company of ladies, gentlemen, and children, and it can be boasted the children were all propriety, although ice cream held the field. Looking at the fine display no one would believe that the birth of the organization in this city dates only as far back as the 24 of November, 1890. It is pleasant to be able to record that the organization in this city truly holds to the beautiful principles of temperance. Space compels us to be laconic, nevertheless, we say to our dispersed race, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

MAIRIE DUCHATELIER.

## THE AFRICAN INTERNATIONAL MIGRATION SOCIETY.

D. J. PLUMMER, PRESIDENT; E. B. COTTINGHAM, SECRETARY.

Incorporated—Home Office 221 1-2 N. 19th St.—P. O. Box 997, Birmingham, Ala., U. S. A.

Plans, Prices and Terms of Transportation to Liberia Through the International Migration Society.

The following prices only include ocean transportation, with meals and other necessary accommodations, while on board the steamer:

OUR TERMS.

\$32.00 for each person over 12 years old.

\$17.00 for each person under 12 years old.

No charge for children under 3 years.

These amounts can be paid either in cash at time of making application, or in installments of \$1.00 or more per month.

For the special benefit of our colonists we will make the very low rate of 20 cents per 100 pounds on all heavy goods, securely packed; 25 cents per cubic foot on all bulky, light goods; \$30 each for horses and mules; \$25 each for cattle; \$15 each for dogs, sheep, goats and hogs; 25 cents each for fowls.

Special rates will be made on saw mill cut-outs or other heavy machinery. All goods must be packed in boxes, not weighing over 150 pounds each.

RULES OF INSTRUCTION.

1. If you want a passage contract, fill out, sign and send in your application, together with \$1 for membership fee.

2. Make your application through one of our agents, or if there is no agent in your territory, write us for a blank.

3. If you are not able to pay the full amount of your contract at time of making application, you can pay in monthly installments of \$1 or more per month.

4. Don't wait on others, but pay up your contract as fast as you can. Keep your money in your pocket.

5. Send all money by postoffice or express money order or registered letter, and always address the same to this Society.

6. Always inclose stamp when writing if you wish any reply. If you wish Bulletin send stamps for postage.

7. Save all money and other necessities that you can carry with you.

8. Do not make any move toward getting to the ship without instructions. We will arrange for transportation over the railroads for both passengers and freight, and will send out all necessary instructions to all persons who have paid in full for their passage in due time before sailing. If

## Snake Skin as Fancy Work.

The ingenuity of woman has compassed a new use for snakes by the discovery that the decorative cast skins of the creeping tribe may be converted into lustrous attractions.

A well known snapper, whose sanctum is lined from top to ceiling with glass cases whence venomous eyes regard his visitors with futile fury, is besieged by ladies covetous of novelties for their stiffs, who beg daintily for the cast-off clothing of his reptilian pets.

"At times," he says, "I have on hand a large wardrobe of cast skins—a bankrupt stock, so to put it, of returned empties—some perfect, many 'mis-fits' and a few damaged goods. A really fine specimen like this"—he held up for admiration a tawny golden sheeny length of scales—"brings quite a high price at a bazaar, and many of my lady friends, weary of working the everlasting 'crawly,' or perpetuating the many useless inventions of the feminine needle, 'bespeak' a skin some months before it is due, and are often quite angry that I cannot induce a snake to shed his skin with due regard to a specified bazaar date."

"These ladies argue that it is great saving of labor to substitute the ready-made clothing of the snake worked for a tobacco pouch or blossoming brace, while experience shows that the average man readily invests in a good snake skin."—New York Herald.

The Microbes of Rinderpest.

Professor E. Symes-Thompson recently delivered at Gresham College a course of four lectures on "Bacteria and Disease." Referring to the investigations now being made into the cause of the rinderpest in South Africa, he expressed his belief that the microbe discovered by Dr. Edington at Grahamstown might be regarded as the microbe of rinderpest. Professor Koch appeared to have ascertained that the organisms could be transferred from animal to animal, for instance: The disease produced was much milder than in the case of others. It would probably be found that the inoculation of the less virulent form of rinderpest would render cattle immune to the more virulent form, exactly as vaccination rendered us immune to small pox—London Invention.

Where Ignorance is Bliss.

"What," he demanded severely, "must we think of a woman who tries to like a man?"

"That she doesn't know him," answered his wife.

He made no rejoinder, but there was a subtle something in the way he went and shook down the furnace to suggest that his mind was even yet, not entirely at rest.—Detroit Journal.

Joke Is on Him.

"You know the mean tenant that Chipper is always complaining about?"

"Yes."

"Well, Chipper thinks he has an awful good joke on him. The tenant burned up one side of the coal shed for kindling wood and now the neighbors get in at night and steal his coal."

Cleveland Plain Dealer.

Baby's Sore Head.

And chafed skin are quickly cured by Tetterin. Don't let the poor little thing scream itself into spasms when relief is so easy. Every skin trouble from a simple chafe or chag to the worst case of Tetter or Eczema is cured quickly and surely by Tetterin. At large drug stores or by mail for 50c. In stamps by J. T. Shugart, Newark, N. J.

Reported discovery of gold ore have started a very lively boom in Yuma, Ariz.

When millions of copies, and a Cascarol, only cathartic, cure guaranteed, 50c, 25c.

MRS. CURTIS, NEW YORK.

Tells Her Experience With Ovaritis.

A dull, throbbing pain, accompanied by a sense of tenderness and heat low down in the side, with an occasional shooting pain, indicates inflammation.

On examination it will be found that the region of pain shows some swelling. This is the first stage of ovaritis, inflammation of the ovary. If the roof of your house leaks, my sister, you have it fixed at once; why not the same respect to your own body?

Do you live miles away from a doctor? Then that is all the more reason why you should attend to yourself at once, or you will soon be on the flat of your back.

You need not let your own self go, when one of your own sex holds out the help—

ing hand to you, and will add the most without money and without price. Write to Mrs. Pinkham, Lynn, Mass., and tell her all your symptoms. Her experience in treating female ills is greater than any other living person. Following is proof of what we say:

"For nine years I suffered with female weakness in its worst form. I was in bed nearly a year with congestion of the ovaries. I also suffered with falling of the womb, was very weak, tired all the time, had such headaches, and was almost blind. Was also troubled with leucorrhoea, and was bloated so badly that some thought I had dropped. I have taken several bottles of Lydia E. Pinkham's Vegetable Compound, and several of her Blood Purifier, and am completely cured. It is a wonder to all that I got well. I shall always owe Mrs. Pinkham a debt of gratitude for her kindness. I would advise all who suffer to take her medicine."—MRS. ANNIE CURTIS, Ticonderoga, N. Y.

Full of Health.

Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

Hires.

Rootbeer.

Queaches the thirst, tickles the palate; full of spirit, sparkle and effervescence. A temperance drink for everybody.

Made only by The Charles F. Hires Co., Philadelphia. A postage stamp will give you.

## He Knew Where To Go.

The Boston Traveler recounts a funny incident which took place in the superior court in that city in the trial of one Beltra. A witness, after telling some of Beltra's alleged faults, went on to recount an unpleasant experience he had with the accused a few weeks before the matter got into court.

"I called at his office," said the witness, "to try to compel him to return the money he secured from me by false representations. He ordered me from his office and as I didn't care to be assaulted I concluded to obey him. As I was going out he told me to go to."

"And in consequence of what he did you to do, what did you do?" inquired Assistant District Attorney Ingraham.

"Went straight to police headquarters," replied the witness.

It is needless to add that the solemnity of the court was disturbed for the next five minutes.

An Intimate Acquaintance.

Daisy—Oh, Dolly, I have had such a nasty, spiteful, anonymous letter! Dolly—Who was it from?

Daisy—I don't know; can you guess? The wicked creature says I am a vain, silly, trifling, chattering, over-dressed, empty-headed flirt.

Dolly—I really can't imagine, but (reflecting) I think it must be some one who knows you quite well, dearest.—Tit-Bits.

Poor Fellow.

Bacon—Cousin says he can count all his relatives on his two hands.

Egbert—Well, I don't see why he should; that's where he seems to have them most of the time.—Yonkers Statesman.

Severe Test.

Inquire—My man, do you consider your life of life a healthy one?

Tramp—Don't know about that; but I know a chap has to be healthy to be in it. Just think of the many different styles of coats and suits to put up with.—Boston Transcript.

Weight Doesn't Count.

A large brain does not signify intellect. The brain of an illiterate person in a low station in life has been found to outweigh those of the most celebrated scientists, poets and philosophers.

No-To-Bac For Fifty Cents.

Over 40,000 cured. Why not let No-To-Bac remove your desire for tobacco? Save money, smoke, health and happiness. Get No-To-Bac today. 50c and \$1.00, at all drug stores.

The bones of tombs of more than 20 giants have been found in various parts of Europe.

Five permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Refuse imitations. Get Dr. Kline's, Ltd., 601 Arch St., Philadelphia, Pa.

Wm. Winslow's Soothing Syrup for children teething, soothes the gums, reduces inflammation, always cures colic and wind, 25c a bottle.

Just try a tin box of Chamberlain's Cough Remedy and you will be cured.

## BUCKINGHAM'S DYE.

For the Whiskers, Mustache, and Eyebrows.

In one preparation. Easy to apply at home. Colors brown or black. The Gentlemen's favorite, because satisfactory.

H. F. BUCKINGHAM & CO., PROPRIETORS, STATION 92, N. Y.

And by all Druggists.

REASONS FOR USING

Walter Baker & Co.'s Breakfast Cocoa.

1. Because it is absolutely pure.

2. Because it is not made by the so-called Dutch Process in which chemicals are used.

3. Because beans of the finest quality are used.

4. Because it is made by a method which preserves unimpaired the natural flavor and odor of the beans.



# NO RECAITATION.

## Something Wrong Main-tained.

### Did Not Intend a Battle With the Bishop.

#### A FORMER ARTICLE REVIEWED.

BY REV. W. D. JOHNSON, JR.

Mr. Editor—Little did I think, when I was penning the article which appeared in your last issue, that I would stir up things so much as to have not only a Bishop, but the senior Bishop of our Church, and in my estimation the greatest Negro living, reply to me.

I acknowledge, in the beginning of this article, that I am incapacitated to do battle with this giant man, as I did not expect to have to do with the senior Bishop of our Church. I confess, I thought there would be replies, reprimands and even hisses, but thought that they would come from another source. However, defense is necessary, for more reasons than one, so I will get me to my task.

First, the Bishop alleges that the article was illogical. It may be, but it is true nevertheless, and if it is illogical to speak truth, then let the article be illogical.

Now let us see if the things contained or referred to in the article were true. I ask all fair-minded men to carefully peruse the article that appeared in the last issue of THE VOICE or MISSIONS, together with the Bishop's (severe) criticisms, and then turn to this.

The Bishop asks, "How can a man wait so long, when he is only a young man?" This question is not asked by the writer, but is a personal one, and, necessarily, claims his attention first. In the article referred to I made no reference whatever to myself (thoughts of myself were far from me). Every Presiding Elder must testify that I have never grumbled at a single appointment, nor have I ever shown any degree of dissatisfaction whatever, but I have always received my appointments with joy, and if I was disappointed no one knew but myself. My record shows how I have left the appointments given me. All these things being true, you can see that the waiting of this young man was not, and is not, in the question.

Secondly, the Bishop says, "We thought that greatness was from within and could not be conferred." This is decidedly true, a fact incontrovertible, and one which the writer does not attempt to deny; neither will he attempt to deny the fact that the Bishop says: "Man looks upon the outward appearance, but God looks upon the heart." Surely the good Bishop will not deny that. Not only do the masses of our people, but the men who are in the lead, denigrate these great men, and he cannot say that none of the Bishop gives above is the correct one to use; but it will be admitted by all that but few men use the Bishop's measure.

The Bishop, in his editorial, named a few men whose names he appointed the writer to preach, assisted by a hundred or more young educated preachers. The writer would like, first, to scan the good Bishop's list, and then make out another list. Now let us see: The Bishop names Rev. J. H. H. Smith, an aged father in the North Georgia Conference, who was recently promoted to the Presiding Eldership, and though his labors have been untiring and efficient, still it is probable that he would not have been appointed to the position if another had not died. Why was he kept waiting so long?

He mentioned Rev. L. H. Smith, who, in my estimation, is one of the meekest men in the state, and a good pastor. What was done to him in the Macon, Ga. Conference about two years ago? Why was he taken from a district over which he had only presided two years and sent back to a station where he had already served four years? Consistency calls and waits for an answer.

Rev. S. D. Roseborough is named. Elder Roseborough is one of the most earnest men in the connection; and yet, since he was first appointed to the Presiding Eldership, he has been taken down, sent to a station to a circuit. Not a murmur was heard. Why not try some of the others in this way?

In his list we find the name of Rev. R. D. Down. Of him the writer can truthfully affirm, that no man in the state has met with so much opposition as he. For the good of the church, he has been shifted from Conference to Conference, here in Georgia, since first he came to the state. There are few men in the state who have been a member of every Conference in the state, and if the new Conference is carved out, he will have the distinction of being the only man in the state who has been a member of them all. Why has he been treated this way?

The writer would not overlook the name of Rev. I. S. Hamilton. He has been taken down also, and stayed down four years. Why treat some in this way and leave others to go untried? We certainly would like to know.

We throw our pen down in astonishment when the Bishop mentions the name of Rev. J. T. Crayton. Who, under heaven, would say that he has never had a place of any degree of importance. True he did preside one or two years, but since that time, what the good Bishop please tell us what Elder Crayton has had that other men coveted? He has had nothing to be coveted but his remarkable patience. His is a greatness from within and not one that has been conferred, for comparatively little has been conferred upon him in the line of appointments, allowed to preside right on. Such occurrences as these cause the men to be afraid.

Now the Bishop says that we should study the law of the church. There is one point of law that the writer has carefully studied, and according to various articles found in THE VOICE or MISSIONS this year, others, seemingly, have studied it, too. The law referred to can be found on page 115 of the Discipline, chapter II, section IV, paragraph 1. "The appointments shall be made by good, able, vigorous and well able to preach and stand the hardships of continuous travel." Complaints have been made against Presiding Elders by the people for not

visiting them and yet those Presiding Elders allowed to continue. I again affirm that "turn about is fair play," and the Presiding Eldership and pastorate of prominent charges, should not be monopolized by any one set of men; all should have an equal chance.

The writer, in his former article did not intend to be reflective at all; he only wanted to know the necessity of the young men aspiring, and not the necessity of their getting an education. Years ago the writer heard Bishop Turner use these words: "A man is measured by his work, and that ought to be just to true not as it was then; and now will the Bishop say that a man is an educated fool and a hypocrite because he wants something and dares to make it known? Surely the Bishop would not say that."

In the February issue of THE VOICE or MISSIONS the Bishop, in an editorial, says: "There is a great deal of dissatisfaction throughout the church about one set of men holding the Presiding Eldership so long. A committee of strong ministers waited upon the Bishop from one of the Annual Conferences of the Sixth Episcopal District and wanted to present a series of resolutions to the Annual Conference for its adoption, requesting the Bishop to give the said conference a new set of Presiding Elders, but the Bishop begged them not to do so, at least at that conference. But the matter may come up again, and while the Bishop can choose his own cabinet, he cannot succeed in ignoring the people. An Annual Conference for a great while. Moreover, the ministers have a right to demand that the Presiding Eldership be passed around among them, and let them all, or as many as possible, have a share in it. Now the writer would ask: Were these half educated fools and hypocrites making this demand? Were they possessed of any degree of intelligence? Why did the Bishop beg them not to do so? Did he think that the people would not see through his trick? Was it not their right to ask for what they wanted? Are they to be dubbed half educated fools and hypocrites simply because they wanted a new set of Presiding Elders? Doesn't the Bishop know that men will be afraid as long as the Bishop is in the saddle, and for what they want? We confess we cannot understand the Bishop. He himself says that we have a right to make these demands, and now, because one writes along that line, all the half educated fools and hypocrites are called forth.

The Bishop asks: "Was George III a great man?" I answer, the world looked upon him as a great man, just as it did upon R. B. Hayes when he was president, and as it does upon the present president, Woodrow Wilson. Now there have been a few who thought R. B. Hayes an insignificant man, but they waited until his administration had come to a close before they had any word to say about it.

Clearly the Bishop says that the article was illogical. "The young men are studying theology, and when they get their education the storm will break with all its fury." The Bishop simply misquoted the writer. Now, this is what we did say:

"Now, Mr. Editor, we are all studying theology, and the more enlightenment, the more strife we are going to have. Education lifts up and the minds of the young men are being lifted up, and though little is being said, now and then a sound of distant thunder is heard, but unless this state of affairs ceases to exist, soon the storm will burst upon us in all its fury."

It is necessary here that we explain so much of this as to say: "The more enlightenment, the more strife we are going to have." It cannot be doubted that this is true, for all the enlightened men know, and the Bishop not excepted, that the cultured and refined classes of mankind, everywhere, want more than the ignorant and illiterate. If Bishop Turner had not wanted to be a Bishop he would not have been one, and he cannot say that none of the Bishop gives above is the correct one to use; but it will be admitted by all that but few men use the Bishop's measure.

The Bishop, in his editorial, named a few men whose names he appointed the writer to preach, assisted by a hundred or more young educated preachers. The writer would like, first, to scan the good Bishop's list, and then make out another list. Now let us see: The Bishop names Rev. J. H. H. Smith, an aged father in the North Georgia Conference, who was recently promoted to the Presiding Eldership, and though his labors have been untiring and efficient, still it is probable that he would not have been appointed to the position if another had not died. Why was he kept waiting so long?

He mentioned Rev. L. H. Smith, who, in my estimation, is one of the meekest men in the state, and a good pastor. What was done to him in the Macon, Ga. Conference about two years ago? Why was he taken from a district over which he had only presided two years and sent back to a station where he had already served four years? Consistency calls and waits for an answer.

Rev. S. D. Roseborough is named. Elder Roseborough is one of the most earnest men in the connection; and yet, since he was first appointed to the Presiding Eldership, he has been taken down, sent to a station to a circuit. Not a murmur was heard. Why not try some of the others in this way?

In his list we find the name of Rev. R. D. Down. Of him the writer can truthfully affirm, that no man in the state has met with so much opposition as he. For the good of the church, he has been shifted from Conference to Conference, here in Georgia, since first he came to the state. There are few men in the state who have been a member of every Conference in the state, and if the new Conference is carved out, he will have the distinction of being the only man in the state who has been a member of them all. Why has he been treated this way?

The writer would not overlook the name of Rev. I. S. Hamilton. He has been taken down also, and stayed down four years. Why treat some in this way and leave others to go untried? We certainly would like to know.

We throw our pen down in astonishment when the Bishop mentions the name of Rev. J. T. Crayton. Who, under heaven, would say that he has never had a place of any degree of importance. True he did preside one or two years, but since that time, what the good Bishop please tell us what Elder Crayton has had that other men coveted? He has had nothing to be coveted but his remarkable patience. His is a greatness from within and not one that has been conferred, for comparatively little has been conferred upon him in the line of appointments, allowed to preside right on. Such occurrences as these cause the men to be afraid.

Now the Bishop says that we should study the law of the church. There is one point of law that the writer has carefully studied, and according to various articles found in THE VOICE or MISSIONS this year, others, seemingly, have studied it, too. The law referred to can be found on page 115 of the Discipline, chapter II, section IV, paragraph 1. "The appointments shall be made by good, able, vigorous and well able to preach and stand the hardships of continuous travel." Complaints have been made against Presiding Elders by the people for not

visiting them and yet those Presiding Elders allowed to continue. I again affirm that "turn about is fair play," and the Presiding Eldership and pastorate of prominent charges, should not be monopolized by any one set of men; all should have an equal chance.

The writer, in his former article did not intend to be reflective at all; he only wanted to know the necessity of the young men aspiring, and not the necessity of their getting an education. Years ago the writer heard Bishop Turner use these words: "A man is measured by his work, and that ought to be just to true not as it was then; and now will the Bishop say that a man is an educated fool and a hypocrite because he wants something and dares to make it known? Surely the Bishop would not say that."

In the February issue of THE VOICE or MISSIONS the Bishop, in an editorial, says: "There is a great deal of dissatisfaction throughout the church about one set of men holding the Presiding Eldership so long. A committee of strong ministers waited upon the Bishop from one of the Annual Conferences of the Sixth Episcopal District and wanted to present a series of resolutions to the Annual Conference for its adoption, requesting the Bishop to give the said conference a new set of Presiding Elders, but the Bishop begged them not to do so, at least at that conference. But the matter may come up again, and while the Bishop can choose his own cabinet, he cannot succeed in ignoring the people. An Annual Conference for a great while. Moreover, the ministers have a right to demand that the Presiding Eldership be passed around among them, and let them all, or as many as possible, have a share in it. Now the writer would ask: Were these half educated fools and hypocrites making this demand? Were they possessed of any degree of intelligence? Why did the Bishop beg them not to do so? Did he think that the people would not see through his trick? Was it not their right to ask for what they wanted? Are they to be dubbed half educated fools and hypocrites simply because they wanted a new set of Presiding Elders? Doesn't the Bishop know that men will be afraid as long as the Bishop is in the saddle, and for what they want? We confess we cannot understand the Bishop. He himself says that we have a right to make these demands, and now, because one writes along that line, all the half educated fools and hypocrites are called forth.

The Bishop asks: "Was George III a great man?" I answer, the world looked upon him as a great man, just as it did upon R. B. Hayes when he was president, and as it does upon the present president, Woodrow Wilson. Now there have been a few who thought R. B. Hayes an insignificant man, but they waited until his administration had come to a close before they had any word to say about it.

Clearly the Bishop says that the article was illogical. "The young men are studying theology, and when they get their education the storm will break with all its fury." The Bishop simply misquoted the writer. Now, this is what we did say:

"Now, Mr. Editor, we are all studying theology, and the more enlightenment, the more strife we are going to have. Education lifts up and the minds of the young men are being lifted up, and though little is being said, now and then a sound of distant thunder is heard, but unless this state of affairs ceases to exist, soon the storm will burst upon us in all its fury."

It is necessary here that we explain so much of this as to say: "The more enlightenment, the more strife we are going to have." It cannot be doubted that this is true, for all the enlightened men know, and the Bishop not excepted, that the cultured and refined classes of mankind, everywhere, want more than the ignorant and illiterate. If Bishop Turner had not wanted to be a Bishop he would not have been one, and he cannot say that none of the Bishop gives above is the correct one to use; but it will be admitted by all that but few men use the Bishop's measure.

visiting them and yet those Presiding Elders allowed to continue. I again affirm that "turn about is fair play," and the Presiding Eldership and pastorate of prominent charges, should not be monopolized by any one set of men; all should have an equal chance.

The writer, in his former article did not intend to be reflective at all; he only wanted to know the necessity of the young men aspiring, and not the necessity of their getting an education. Years ago the writer heard Bishop Turner use these words: "A man is measured by his work, and that ought to be just to true not as it was then; and now will the Bishop say that a man is an educated fool and a hypocrite because he wants something and dares to make it known? Surely the Bishop would not say that."

In the February issue of THE VOICE or MISSIONS the Bishop, in an editorial, says: "There is a great deal of dissatisfaction throughout the church about one set of men holding the Presiding Eldership so long. A committee of strong ministers waited upon the Bishop from one of the Annual Conferences of the Sixth Episcopal District and wanted to present a series of resolutions to the Annual Conference for its adoption, requesting the Bishop to give the said conference a new set of Presiding Elders, but the Bishop begged them not to do so, at least at that conference. But the matter may come up again, and while the Bishop can choose his own cabinet, he cannot succeed in ignoring the people. An Annual Conference for a great while. Moreover, the ministers have a right to demand that the Presiding Eldership be passed around among them, and let them all, or as many as possible, have a share in it. Now the writer would ask: Were these half educated fools and hypocrites making this demand? Were they possessed of any degree of intelligence? Why did the Bishop beg them not to do so? Did he think that the people would not see through his trick? Was it not their right to ask for what they wanted? Are they to be dubbed half educated fools and hypocrites simply because they wanted a new set of Presiding Elders? Doesn't the Bishop know that men will be afraid as long as the Bishop is in the saddle, and for what they want? We confess we cannot understand the Bishop. He himself says that we have a right to make these demands, and now, because one writes along that line, all the half educated fools and hypocrites are called forth.

The Bishop asks: "Was George III a great man?" I answer, the world looked upon him as a great man, just as it did upon R. B. Hayes when he was president, and as it does upon the present president, Woodrow Wilson. Now there have been a few who thought R. B. Hayes an insignificant man, but they waited until his administration had come to a close before they had any word to say about it.

Clearly the Bishop says that the article was illogical. "The young men are studying theology, and when they get their education the storm will break with all its fury." The Bishop simply misquoted the writer. Now, this is what we did say:

"Now, Mr. Editor, we are all studying theology, and the more enlightenment, the more strife we are going to have. Education lifts up and the minds of the young men are being lifted up, and though little is being said, now and then a sound of distant thunder is heard, but unless this state of affairs ceases to exist, soon the storm will burst upon us in all its fury."

It is necessary here that we explain so much of this as to say: "The more enlightenment, the more strife we are going to have." It cannot be doubted that this is true, for all the enlightened men know, and the Bishop not excepted, that the cultured and refined classes of mankind, everywhere, want more than the ignorant and illiterate. If Bishop Turner had not wanted to be a Bishop he would not have been one, and he cannot say that none of the Bishop gives above is the correct one to use; but it will be admitted by all that but few men use the Bishop's measure.

The Bishop, in his editorial, named a few men whose names he appointed the writer to preach, assisted by a hundred or more young educated preachers. The writer would like, first, to scan the good Bishop's list, and then make out another list. Now let us see: The Bishop names Rev. J. H. H. Smith, an aged father in the North Georgia Conference, who was recently promoted to the Presiding Eldership, and though his labors have been untiring and efficient, still it is probable that he would not have been appointed to the position if another had not died. Why was he kept waiting so long?

He mentioned Rev. L. H. Smith, who, in my estimation, is one of the meekest men in the state, and a good pastor. What was done to him in the Macon, Ga. Conference about two years ago? Why was he taken from a district over which he had only presided two years and sent back to a station where he had already served four years? Consistency calls and waits for an answer.

Rev. S. D. Roseborough is named. Elder Roseborough is one of the most earnest men in the connection; and yet, since he was first appointed to the Presiding Eldership, he has been taken down, sent to a station to a circuit. Not a murmur was heard. Why not try some of the others in this way?

In his list we find the name of Rev. R. D. Down. Of him the writer can truthfully affirm, that no man in the state has met with so much opposition as he. For the good of the church, he has been shifted from Conference to Conference, here in Georgia, since first he came to the state. There are few men in the state who have been a member of every Conference in the state, and if the new Conference is carved out, he will have the distinction of being the only man in the state who has been a member of them all. Why has he been treated this way?

The writer would not overlook the name of Rev. I. S. Hamilton. He has been taken down also, and stayed down four years. Why treat some in this way and leave others to go untried? We certainly would like to know.

We throw our pen down in astonishment when the Bishop mentions the name of Rev. J. T. Crayton. Who, under heaven, would say that he has never had a place of any degree of importance. True he did preside one or two years, but since that time, what the good Bishop please tell us what Elder Crayton has had that other men coveted? He has had nothing to be coveted but his remarkable patience. His is a greatness from within and not one that has been conferred, for comparatively little has been conferred upon him in the line of appointments, allowed to preside right on. Such occurrences as these cause the men to be afraid.

Now the Bishop says that we should study the law of the church. There is one point of law that the writer has carefully studied, and according to various articles found in THE VOICE or MISSIONS this year, others, seemingly, have studied it, too. The law referred to can be found on page 115 of the Discipline, chapter II, section IV, paragraph 1. "The appointments shall be made by good, able, vigorous and well able to preach and stand the hardships of continuous travel." Complaints have been made against Presiding Elders by the people for not

visiting them and yet those Presiding Elders allowed to continue. I again affirm that "turn about is fair play," and the Presiding Eldership and pastorate of prominent charges, should not be monopolized by any one set of men; all should have an equal chance.

The writer, in his former article did not intend to be reflective at all; he only wanted to know the necessity of the young men aspiring, and not the necessity of their getting an education. Years ago the writer heard Bishop Turner use these words: "A man is measured by his work, and that ought to be just to true not as it was then; and now will the Bishop say that a man is an educated fool and a hypocrite because he wants something and dares to make it known? Surely the Bishop would not say that."

In the February issue of THE VOICE or MISSIONS the Bishop, in an editorial, says: "There is a great deal of dissatisfaction throughout the church about one set of men holding the Presiding Eldership so long. A committee of strong ministers waited upon the Bishop from one of the Annual Conferences of the Sixth Episcopal District and wanted to present a series of resolutions to the Annual Conference for its adoption, requesting the Bishop to give the said conference a new set of Presiding Elders, but the Bishop begged them not to do so, at least at that conference. But the matter may come up again, and while the Bishop can choose his own cabinet, he cannot succeed in ignoring the people. An Annual Conference for a great while. Moreover, the ministers have a right to demand that the Presiding Eldership be passed around among them, and let them all, or as many as possible, have a share in it. Now the writer would ask: Were these half educated fools and hypocrites making this demand? Were they possessed of any degree of intelligence? Why did the Bishop beg them not to do so? Did he think that the people would not see through his trick? Was it not their right to ask for what they wanted? Are they to be dubbed half educated fools and hypocrites simply because they wanted a new set of Presiding Elders? Doesn't the Bishop know that men will be afraid as long as the Bishop is in the saddle, and for what they want? We confess we cannot understand the Bishop. He himself says that we have a right to make these demands, and now, because one writes along that line, all the half educated fools and hypocrites are called forth.

The Bishop asks: "Was George III a great man?" I answer, the world looked upon him as a great man, just as it did upon R. B. Hayes when he was president, and as it does upon the present president, Woodrow Wilson. Now there have been a few who thought R. B. Hayes an insignificant man, but they waited until his administration had come to a close before they had any word to say about it.

Clearly the Bishop says that the article was illogical. "The young men are studying theology, and when they get their education the storm will break with all its fury." The Bishop simply misquoted the writer. Now, this is what we did say:

"Now, Mr. Editor, we are all studying theology, and the more enlightenment, the more strife we are going to have. Education lifts up and the minds of the young men are being lifted up, and though little is being said, now and then a sound of distant thunder is heard, but unless this state of affairs ceases to exist, soon the storm will burst upon us in all its fury."

It is necessary here that we explain so much of this as to say: "The more enlightenment, the more strife we are going to have." It cannot be doubted that this is true, for all the enlightened men know, and the Bishop not excepted, that the cultured and refined classes of mankind, everywhere, want more than the ignorant and illiterate. If Bishop Turner had not wanted to be a Bishop he would not have been one, and he cannot say that none of the Bishop gives above is the correct one to use; but it will be admitted by all that but few men use the Bishop's measure.

# DUNLAP ON AFRICA AND LEADERSHIP.

## Voices of Missions.

Where are we now? Well, here we are, the most of us scattered all about, geographically speaking, as sheep having no shepherd, and 90 per cent of us living in somebody else's house and paying almost two prices for rent, and compelled to do so or get out only to get into somebody else's house, also to be driven from that as the owner may wish.

Brothers, sisters, friends, is this not true in hundreds of cases? If true, then let us speak right out with fearless hearts and say so.

Well, as a race, I am fully persuaded to believe that we will never be able to demand our rights in this country and obtain them.

Do you think we can get our rights in this country where we had the good fortune to be born with one drop of Negro blood in our veins?

Well, I have been thinking and surounding of our people for many years, and I have settled down permanently upon my former conditions: that the Negro race will never be able to rise to that state of dignity and (recognized) manhood that characterizes that of the Caucasian race.

Wherever the sun does his sncuous journey runs, "within the limits of the United States," I have a cloud of witnesses to that fact—they are too numerous to mention—everybody knows it—every schoolboy knows it.

This being true, it would have been the proper thing for him to have brought suit against the International railway.

It is evident that the courts of Texas were only too anxious to sustain him in a suit against the Pullman Car Co. It is the unwritten law of Texas that no colored person shall ride in a sleeper in that state. Some time ago Bishop Arnett's son-in-law and family removed from Wilberforce, Ohio, to Galveston, Texas. At St. Louis they purchased sleeping car tickets to Galveston, but when they reached the Texas line they were forcibly ejected from the car by white passengers.

I have heard it related that at one time when Bishop Grant was going through Texas on a route to California that the conductor of the Pullman car in which he was traveling, had to look him in the drawing room and draw the blinds in order to afford him protection. If this be true, does it appear that the Pullman Car Co. is unfavorable to granting colored people equal accommodations with the white?

I can readily see why the courts of Texas sustained Mr. Cain. They know that the sentiment of the white people of that state is against colored people riding in sleeping cars. Being favorable to this sentiment, they are willing to strengthen it by the arm of the law, even though it be wielded in behalf of an infamous injustice. When the courts of Texas sustained Mr. Cain they virtually said to the Pullman Car Co.: "You may sell tickets to the Negroes to ride in your cars, but when they get to the border of our state our people will put them out, and when any Negro tries to sue for our unkindness, we will award him damages. In other words we are going to practice kindness on any Negro who has the impudence to try and ride in a sleeping car in our state and then we are going to make you pay for our unkindness."

Does the reader see the point? The Pullman Car Co. has given, and still gives, employment to more Afro-Americans than any other corporation in the world, and during eighteen years almost continuous travel, during which time I have been a frequent patron of the Pullman Car Co., I have never been denied the privileges and conveniences which their sleeping cars afford but twice, once at Louisville, Ky., and once at Savannah, Ga. In view of the decision of the courts of Texas in sustaining the Cain case, it stands to reason that the Pullman Car Co. will instruct its agents not to sell tickets to colored people destined to points in Texas. Surely it cannot be said that the Pullman Car Co. is not accommodating both races, when the percentage of through travel among colored people is so slight.

In these times, when our friends are grown few and far apart, we should be exceedingly careful that we do not smite the hand that helps us.

C. S. SMITH.

Personal Letter From Presiding Elder Sealy.

WEST INDIAN MISSIONS OF THE A. M. E. CHURCH, BRIDGETOWN, BARBADOS, W. I., April 28, 97.

Bishop H. M. Turner, D. D., C. C. L. My Dear Bishop—Your card is before me. Allow me, on behalf of myself and church, to thank you very kindly for your encouraging words, and subscription of \$25 to our building fund. When I informed the church of your generosity they thought: "The people here speak very often of you. Yes, God has blessed our labors here. Since my return in November last over twelve have joined our church, and our children's service on Easter day had sixteen children gave themselves to God. It was a scene never to be forgotten; there was not a tearful eye amid the large gathering. Children from five years to twelve part regularly in our prayer and praise services. These sweet, natural voices, raised in supplication to the All-Father, or thanking God for Christ, the children's friend, and praying Him to bless them and their dear ones, have often led me to renewed energy and consequent success, when I had grown weary and despairing. Praise His name. The contractor has just called and the building will cost \$1,000, and requires \$400 in advance. I do not just see how we are going to do it, but the Lord is able to do all things, and upon Him we rely.

May I ask you to send your contribution about the beginning of July. God bless and preserve you. My regards to Sister Turner. Mother joins in all condolence. What a greeting you will receive on the bright and happy shore.

Yours son in the Gospel, REUBEN A. SEALY, P. E.

ELDER CURTIS, a graduate from Howard university, it appears has picked up some education since he left Sierra Leone, where he was charged with being too illiterate to preach the gospel. Our brethren in Liberia appear to think he is not quite a fit subject for the insane asylum, judging from the complimentary remarks they make about him.

# DUNLAP ON AFRICA AND LEADERSHIP.

## Voices of Missions.

Where are we now? Well, here we are, the most of us scattered all about, geographically speaking, as sheep having no shepherd, and 90 per cent of us living in somebody else's house and paying almost two prices for rent, and compelled to do so or get out only to get into somebody else's house, also to be driven from that as the owner may wish.

Brothers, sisters, friends, is this not true in hundreds of cases? If true, then let us speak right out with fearless hearts and say so.

Well, as a race, I am fully persuaded to believe that we will never be able to demand our rights in this country and obtain them.

Do you think we can get our rights in this country where we had the good fortune to be born with one drop of Negro blood in our veins?

Well, I have been thinking and surounding of our people for many years, and I have settled down permanently upon my former conditions: that the Negro race will never be able to rise to that state of dignity and (recognized) manhood that characterizes that of the Caucasian race.

Wherever the sun does his sncuous journey runs, "within the limits of the United States," I have a cloud of witnesses to that fact—they are too numerous to mention—everybody knows it—every schoolboy knows it.

This being true, it would have been the proper thing for him to have brought suit against the International railway.

It is evident that the courts of Texas were only too anxious to sustain him in a suit against the Pullman Car Co. It is the unwritten law of Texas that no colored person shall ride in a sleeper in that state. Some time ago Bishop Arnett's son-in-law and family removed from Wilberforce, Ohio, to Galveston, Texas. At St. Louis they purchased sleeping car tickets to Galveston, but when they reached the Texas line they were forcibly ejected from the car by white passengers.

I have heard it related that at one time when Bishop Grant was going through Texas on a route to California that the conductor of the Pullman car in which he was traveling, had to look him in the drawing room and draw the blinds in order to afford him protection. If this be true, does it appear that the Pullman Car Co. is unfavorable to granting colored people equal accommodations with the white?

I can readily see why the courts of Texas sustained Mr. Cain. They know that the sentiment of the white people of that state is against colored people riding in sleeping cars. Being favorable to this sentiment, they are willing to strengthen it by the arm of the law, even though it be wielded in behalf of an infamous injustice. When the courts of Texas sustained Mr. Cain they virtually said to the Pullman Car Co.: "You may sell tickets to the Negroes to ride in your cars, but when they get to the border of our state our people will put them out, and when any Negro tries to sue for our unkindness, we will award him damages. In other words we are going to practice kindness on any Negro who has the impudence to try and ride in a sleeping car in our state and then we are going to make you pay for our unkindness."

Does the reader see the point? The Pullman Car Co. has given, and still gives, employment to more Afro-Americans than any other corporation in the world, and during eighteen years almost continuous travel, during which time I have been a frequent patron of the Pullman Car Co., I have never been denied the privileges and conveniences which their sleeping cars afford but twice, once at Louisville, Ky., and once at Savannah, Ga. In view of the decision of the courts of Texas in sustaining the Cain case, it stands to reason that the Pullman Car Co. will instruct its agents not to sell tickets to colored people destined to points in Texas. Surely it cannot be said that the Pullman Car Co. is not accommodating both races, when the percentage of through travel among colored people is so slight.

In these times, when our friends are grown few and far apart, we should be exceedingly careful that we do not smite the hand that helps us.

C. S. SMITH.

Personal Letter From Presiding Elder Sealy.

WEST INDIAN MISSIONS OF THE A. M. E. CHURCH, BRIDGETOWN, BARBADOS, W. I., April 28, 97.

Bishop H. M. Turner, D. D., C. C. L. My Dear Bishop—Your card is before me. Allow me, on behalf of myself and church, to thank you very kindly for your encouraging words, and subscription of \$25 to our building fund. When I informed the church of your generosity they thought: "The people here speak very often of you. Yes, God has blessed our labors here. Since my return in November last over twelve have joined our church, and our children's service on Easter day had sixteen children gave themselves to God. It was a scene never to be forgotten; there was not a tearful eye amid the large gathering. Children from five years to twelve part regularly in our prayer and praise services. These sweet, natural voices, raised in supplication to the All-Father, or thanking God for Christ, the children's friend, and praying Him to bless them and their dear ones, have often led me to renewed energy and consequent success, when I had grown weary and despairing. Praise His name. The contractor has just called and the building will cost \$1,000, and requires \$400 in advance. I do not just see how we are going to do it, but the Lord is able to do all things, and upon Him we rely.

May I ask you to send your contribution about the beginning of July. God bless and preserve you. My regards to Sister Turner. Mother joins in all condolence. What a greeting you will receive on the bright and happy shore.

Yours son in the Gospel, REUBEN A. SEALY, P. E.

ELDER CURTIS, a graduate from Howard university, it appears has picked up some education since he left Sierra Leone, where he was charged with being too illiterate to preach the gospel. Our brethren in Liberia appear to think he is not quite a fit subject for the insane asylum, judging from the complimentary remarks they make about him.

# DUNLAP ON AFRICA AND LEADERSHIP.

## Voices of Missions.

Where are we now? Well, here we are, the most of us scattered all about, geographically speaking, as sheep having no shepherd, and 90 per cent of us living in somebody else's house and paying almost two prices for rent, and compelled to do so or get out only to get into somebody else's house, also to be driven from that as the owner may wish.

Brothers, sisters, friends, is this not true in